1: Meek E, G-5 (1925-1930) 1931
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accompanying photograph. The Katab do not, like the Kare-kare, etc., in the north, bury their grain as a normal proceeding, but in bygone days if they expected to be raided they concealed their grain in decanter-shaped pits somewhat resembling the graves in which they bury their dead. These pits were dried with wood fires, and the narrow mouth was blocked with a stone which was plastered over with mud.

Apart from agriculture the Katab have few means of adding to their income. For their pottery they are dependent on their Ataka neighbours. There is no weaving or dyeing of cloth. Their baskets are woven by women from the ribs of palm branches, and the women also fashion the *oyam* or tray-shaped adornment worn on the buttocks. (It is made of palm fronds, the "stalk" being a piece of bamboo.) The waterproof capes and coverings for the women's loads are, however, woven by the men (from palm fronds). There is a certain amount of petty trade carried on by the women on their own or their husband's behalf. It takes the form of the sale of excess supplies of millet and other crops, of firewood, and of the beans which every married woman grows on her own account. With the proceeds of the sale of her beans a Katab woman usually adds to the number of her goats.

During the dry season the men engage in hunting drives with their Kaje, Chawai, and Morwa neighbours. Of big game there is none, but the smaller antelopes are still to be found. Hares, jerboa, iguana, rats, field-mice, etc., are also sought, and the Katab employ dogs to assist them in the chase. The usual rule applies that the man whose arrow first entered the animal, however slightly, is entitled to the quarry. Disputes frequently arise on this matter, but every man knows his own arrow, either by the length of the shaft, or binding, or by the fact that he had removed one of the ears of the arrow-head or had cut private marks on the shaft. Custom requires a successful hunter to hand over at once to the priest of the kindred any of the smaller game, but he receives back a larger share than anyone else; in the case of the larger game he is entitled to help himself before giving anything to the priest. It may be added that in former times the hunting battues were sometimes made the occasion for shooting a rival, especially the abductor of one's wife. There are also fishing battues, traps and nets being